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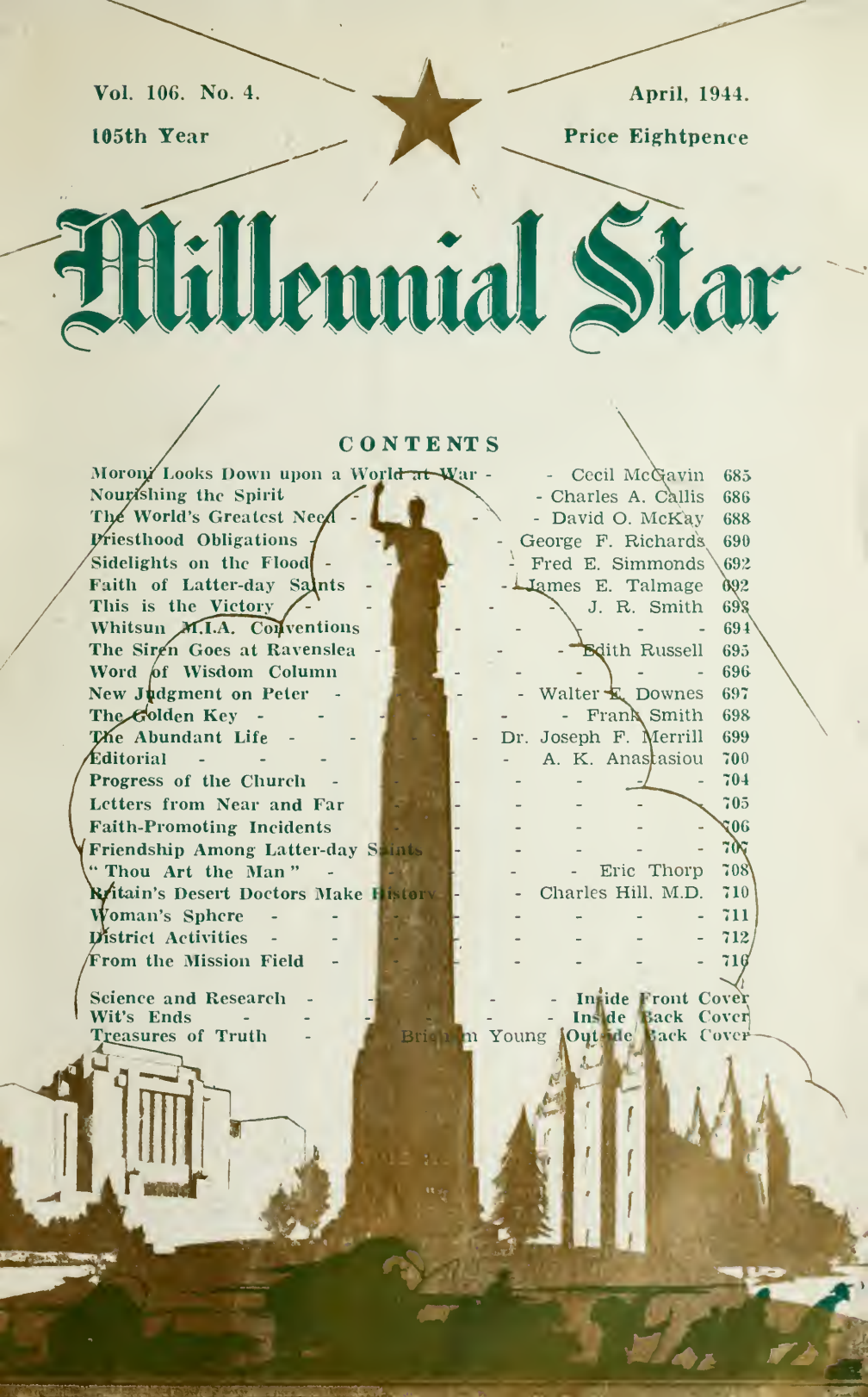

SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

From the "Improvement Era"

THE human life-span may be increased up to 150 years, experiments on animals by Professor C. M. McCay at Cornell University indicate. Rats fed on a low-calori but vitamin-rich diet, until they were to an age corresponding to 30-35 years with human beings, were smaller, but had stored-up immunity to diseases of the lungs, heart, and to cancer. Then, given more food, the rats grew in size and vitality and lived to an average age comparable to a human being's 150 years.

★

SO far research has not established that extra pantothenic acid or any vitamin in the diet which will return grey hair to its original colour.

★

TALL thin boys and girls have the highest rate of tooth decay of any group of persons in the United States, a study by Dr. Maury Massler has revealed.

★

SINCE the first oil well was drilled in Pennsylvania in 1859, the United States has produced nearly twice as much oil as all the rest of the world combined.

THE rate of evaporation of water varies widely, depending on altitude, latitude, temperature and other factors. In the Great Lakes region the annual rate is from fifteen to twenty inches per year, in the intermountain region between the Rockies and the Sierra Nevada ranges, between thirty-eight and sixty inches. In the centre of the Imperial Valley in California over an eight-foot depth of water would evaporate in one year. Under average conditions snow evaporates directly without melting at the rate of one to two inches of water equivalent a month.

★

CONTACT lenses to be placed directly next to the eyes were invented by Herschel, in 1827.

★

IN World War 1, when threatened with a food shortage, the British Government took up intensive bell-glass farming. Whole fields were covered with these bell-shaped glass vessels; in one field a quarter of a million glass bells, each with a head of lettuce, acted as so many small hot-houses.

The

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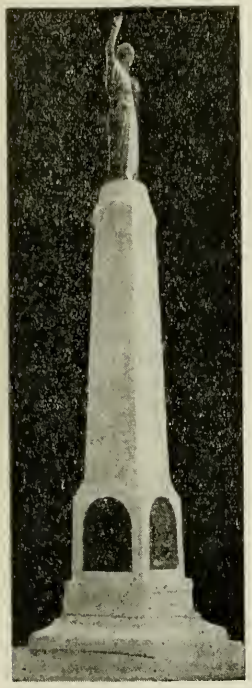


MORONI LOOKS DOWN UPON A WORLD AT WAR

★

By CECIL McGAVIN

★

THE first great Nephite general who bore the name "Moroni" led the armies of his people against the Lamanites nearly a century before the birth of Christ. He it was who rallied his people in a defensive war when the hosts of the Lamanite warriors came against the peace-loving Nephites.

The historian has said of this engagement and the spirit with which the Nephites went forth to battle:

. . . the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offence, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion. (Alma 43:45-47.)

Years later another Moroni, the custodian of the sacred records of his people, witnessed a vast nation go forth to war from which not a single Nephite returned alive. The first Moroni rallied his soldiers from among the God-fearing Nephites who were entitled to the protection of heaven as they armed to defend themselves against a ruthless and wicked foe. The later Moroni witnessed the annihilation of his people because they had forsaken the God of the land who had promised to protect them only as they merited divine intervention.

Moroni wrote of the destruction of his people when he was the sole survivor of the Nephite nation:

And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall; yea, great and marvellous is the destruction of my people, the Nephites.

And behold, it is the hand of the Lord which hath done it. And behold also, the Lamanites are at war one with another; and the whole face of this land is one continual round of murder and bloodshed; and no one knoweth the end of the war.

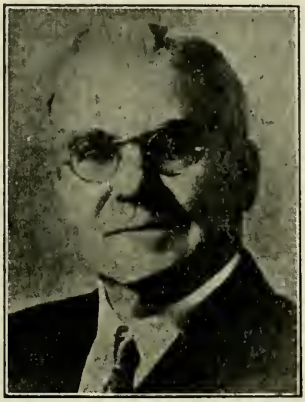
And now, behold, I say no more concerning them, for there are none save it be the Lamanites and robbers that do exist upon the face of the land.

And there are none that do know the true God save it be the disciples of Jesus, who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people. . . . (Mormon 8:7-10.)

If the voice of Moroni could be heard today telling the fate of this nation, I wonder what his words would be!

—"Improvement Era"

NOURISHING THE SPIRIT



God of our fathers, known of old—
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet
Lest we forget! Lest we forget!

WITH you I am very much gratified that Utah went over the top in the Bond Sale, and that the nation over-subscribed the Government loan. This shows that patriotism is not dead, and that the love of pleasure does not predominate the spirit of sacrifice. Everyone should do all he can to frustrate the wicked ambition of those who would rather rule in hell than serve in heaven. Brethren, we must not boast. We are not yet out of the wood. Our hope is in Jehovah, the Lord of Heaven and earth. He will not fail us. With God we can do everything that is right; for if He be with us, who can be against us?

Now, may I turn your attention for a moment to some other matters. In the morning paper, a day or two ago, Mr. Belliston, the head of the honey industry of this state, requested the people to sow clover in the barrow pits and on the sides of the road, that the honey-bees might be provided with the proper food and consequently make better honey. This is excellent advice.

I was in Miami years ago. The president of the branch had several bee-hives. I said, "Brother Newbeck, have you a lot of honey now?" He said, "Yes." "Is it good honey?" "No," he said, "it is not." "Why?" "Look over yonder," he said. And I beheld a bottling plant; there were scores of boxes covered with syrup. The bees had become lazy. Instead of flying out into the fields and extracting the nectar from the flowers, they lighted upon these boxes and fed upon this syrup; consequently the honey wasn't much good.

I am wondering if we are sowing clover. Are we providing the proper food for our children? I do not mean physical food. We are a well-fed nation; but we are not grateful enough to the Almighty. In the careful rearing of children we are building a mighty republic.

Alexander Cairns said that there was such a thing as "wasting our sorrows". We have been deprived of some Church

privileges, we think, because of this war. It seems that there are wards in Zion where Sunday evening meetings are dispensed with because of the inconveniences caused by shortage of gas, etc.

In each of such wards the bishop could have at least twenty or twenty-five cottage meetings on Sabbath evenings. This would provide for young and old much spiritual food. In attending such meetings they would not be in places to feed on stuff that does not form character nor develop the qualities of true manhood and womanhood. If we would hold these cottage meetings and praise the Lord in worship and in song, behold there would be manifested in the lives of the young people increased Church activity and more spirituality.

The Sunday School is the most powerful—it is the greatest spiritual auxiliary organisation in the Church. Fathers and mothers would do well to go with their children to Sunday School. There, in that divinely founded institution, the children are given proper spiritual food to develop a nobility of character, manhood and womanhood, which will endure for ever.

Sometimes we think that in counselling our boys and girls it is like pouring water on a duck's back.

We read in the Book of Mormon the story of Alma. He and the sons of Mosiah were going around trying to destroy the Church. An angel stopped them by the way. For three days and three nights Alma suffered the pain of a damned soul. He was racked with the pains of hell. While he was praying, while he was in this distress, this agony, for he seemed to have touched the bottom of hell, he remembered the words of his father, the father who prophesied that Jesus Christ would come into the world and redeem mankind. And as Alma thought of this holy being (no man can think of the Lord Jesus Christ without being a better man), he pleaded with Jesus, and prayed to him. Then his pain, his torment, his guilty conscience, subsided, and into his life there came an exquisite feeling of peace and love and joy.

In the home a father's voice and counsel, the mother's law, will be more effective than if they were given outside the home. I plead for a greater parental control, benevolent, of course, persuasive, kind and loving, because, "Come along, come along," is the call that will win. If the homes are provided with this parental control, with good reading matter, with the magazines of the Church placed on the table where the boys and girls can read them, I want to say to you that parents are going to have much more ease of heart, much less concern. I plead with you all to see what food your children are feeding upon. Provide them with that nourishment that will make them faithful members of the Church, good members of society, and great citizens of this glorious republic.

In the mission field young men have come to me and said: "Brother Callis, the words and counsel of my father, which I had forgotten before I came on a mission, have come to me in times of peril and distress, and they have built me up and steadied me and made me a better missionary."

God help us all, my dear brethren, to see that our children are fed the words of God, to go with them to Sunday School, for our faith is refreshed, renewed, stimulated by observing the external ordinances of the gospel, such as the Sacrament and other holy things.

I bear you my testimony, the youth of Zion will respond to example. Bid them go with you, love them, you fathers. Keep close to your boys, be chummy with them, associate with them. Mothers, make your daughters feel that you are their best friend on earth, and teach them to come and confide in you.

God help us all to fulfil our righteous obligations and to be worthy earthly parents of that earthly soul which God has trusted to your care and of which you have charge, I humbly pray in the name of Jesus Christ. Amen.

By CHARLES A. CALLIS

OF THE COUNCIL OF THE TWELVE

* Address delivered at 114th semi-annual General Conference, held October, 1943, in Salt Lake City.

THE WORLD'S GREATEST NEED

Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.

SO spoke Jesus to Thomas who had just confidently exclaimed: "My Lord, and my God!"—an acknowledgement indicating that doubt in the mind of Thomas had been supplanted by absolute certainty.

It is in this sense of unwavering trust that I refer to faith in Christ as the most important need of the world—a *belief* that determines a man's religion, or, as Carlyle says, his "scepticism or no religion." It is more than a mere feeling. It is power that moves to action, and should be in human life the most basic of all motivating forces. It was in this sense that an eminent doctor of medicine, who had but recently lost his mother in death, admonished his students to keep their faith: "Those of you who have discarded Faith will live to regret it. There are times such as this when science is entirely inadequate. I commend you to think seriously about these matters. They give comfort and solace which can be obtained in no other way. Many have discarded religion because it appears unscientific. I believe that you will find in the last analysis that it *is* scientific."

The great need of today is a faith that will put purpose into life, and courage into the heart. Spiritually men appear to have lost their sense of direction. As one writer expresses it: "It seems as if heaven had sent its insane angels into our world as to an asylum, and here they will break out into their native music, and utter at intervals the words they have heard in heaven; then the mad fit returns, and they mope and wallow like dogs."

Men so "mope and wallow" when by the application of the laws of the jungle they seek to dominate their fellow men, when, Hitler-like, they cherish a false sense of superiority, and insanely arrogate to themselves the thought that Deity has divinely endowed them with the right to be dictators.

Let us hope that a time will soon come when men with such natures and aspirations will be so few that we shall not have to fight them as we should a pack of wolves. Let us strive to make real the dream that Christian nations will some day unite not for war but for the establishing of the kingdom of God, which should be "a *real* and not a *mystical* kingdom."

The Faith Needed That Christ is Divine

Manifestly the need of the world, and particularly in the present crisis, is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is *faith in him as a divine being*—as our *Lord and Saviour*. It is such faith as the Apostle Peter experienced when he declared, "Thou art the Christ, the son of the living God." It is such faith that called forth Paul's testimony as he stood a prisoner before Agrippa and bore witness that Christ had appeared to him, and said: "I am Jesus whom thou persecutest." It is the faith that enabled the doubting Thomas to say: "My Lord, and my God."

It is such a faith as must have sustained the eleven apostles and at least seventy disciples who met Christ after the resurrection. In their minds there was absolutely no doubt of his personality. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

It is that unwavering faith which brought forth this glorious vision given to the Prophet Joseph Smith:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

Those who have such assurance in their hearts accept him as "The Way, the Truth, and the Life," as the one safe guide in this perplexing universe.

Comfort for Men in Armed Forces of the Country

Such is the faith that I wish for our sons in uniform who are ever-present in our minds these days, and who are offering their all for human freedom and other inherent rights of man. Think what *an assurance that Christ is his Redeemer* would practically mean to your son and mine now enduring the temptations, hardships, and horrors of war.

(1) It would give to him comfort in the hour of homesickness or discouragement.

(3) It would give him courage in the performance of duty.

(2) It would make more effective his determination to keep morally clean and fit for service.

(4) It would awaken hope when he is ill or wounded, and,

(5) If and when he might face the inevitable, it would fill his soul with the peaceful confidence that as Christ lived after death so shall he.

Some Claim Teachings are Impractical.

No one who sincerely believes that Christ is the Way and the Truth will doubt the applicability of his teachings to present-day conditions. There are some fundamental truths, if not all, which are eternally applicable. "If I say truth," said Jesus, "why do ye not believe me?"

True, there are weighty problems to solve—evils of the slums, the ever-recurring conflicts between labour and capital, drunkenness, prostitution, international hatreds, and a hundred other current questions. But, if heeded, Christ's appeal for personal integrity, honour, fair-dealing, and love is basic in the proper solution of social and economic difficulties.

Most certainly before the world even approaches these ideals, men's hearts will have to be changed. Christ came into the world for that very purpose. The principal reason for preaching the gospel is to change men's hearts and lives, and thereby bring peace and good will to the world instead of strife, suffering, destruction of property, and the mangling and murdering of innocent women and children. On changing men's hearts, Beverly Nichols, author of "The Fool Hath Said", writes Christ even for half a minute can deny truly:

You *can* change human nature. No man who has felt in him the spirit of Christ even for half a minute can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature, if you surrender it to him. . . . Human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it.

Conclusion

Many men everywhere, now and always, through the recognition of Christ, experience the unwavering assurance connoted in the exclamation, "My Lord, and my God!" Then and not until then may this distracted world hope for peace on earth and good will among men; for "there is none other name under heaven given among men whereby we must be saved."

By DAVID O. McKAY

OF THE FIRST PRESIDENCY

★ Address delivered on the nation-wide Church-of-the-Air ★ Broadcast, December, 1943

PRIESTHOOD OBLIGATIONS

DEAR Brethren: In thinking what I might say that would be appropriate, I have thought that, as this is a general conference of the priesthood of the Church, I might speak on the importance of the priesthood in the great scheme of man's salvation with the hope that it might lead to greater faithfulness in magnifying the priesthood.

Priesthood is power and authority of God delegated to man to speak and act for him in the work of salvation. We are all candidates for the blessing of eternal life and exaltation and have been from the beginning, and in the end I am sure we will be satisfied with nothing less than a fulness of glory, but these blessings cannot come to us without the exercise of priesthood. It matters not how much faith we may have, how sincere our repentance, we can enter the kingdom only by baptism and confirmation, and these ordinances have to be administered by the priesthood. This really places the priesthood on a par in importance with our membership in the Church. There are other ordinances of supreme importance that we must receive if we would obtain eternal life and exaltation, for example, the endowments as ministered in the house of the Lord. In these endowments we are informed that they are to prepare us to enter the celestial kingdom. There we receive knowledge and information which with faithfulness on our part are intended to admit us into the kingdom, knowledge that is received from no other source and without which we may never enter the celestial kingdom. Those ordinances are administered in the power and authority of the holy priesthood. Do we see the importance of the priesthood which we have received?

There are other blessings—the new and everlasting covenant of marriage, administered by the authority of the holy priesthood entitling faithful men and women to receive that covenant, and if they are true and faithful, to some of the highest and most glorious blessings that our Father has for his faithful children. A man may not attain to the goal of his existence, eternal life and exaltation, without himself bearing the Melchizedek priesthood. He may not receive the endowments until he has first received the priesthood. Nor can he have a wife sealed to him for time and eternity without his first having received the priesthood. These facts make the priesthood of equal importance with all these other ordinances of the gospel and with salvation itself.

Every man that has received the Melchizedek priesthood has received the oath and covenant of the priesthood which the Lord has revealed and which is recorded in the eighty-fourth section of the Doctrine and Covenants by which he covenants with the Lord that he will magnify that priesthood.

If by bearing this priesthood and magnifying it before the Lord, we may have all that our Father possesses, eternal life and exaltation in the celestial kingdom, what more can he offer as an inducement and reward for magnifying the priesthood?

Brethren, these important offices which we hold that grow out of the priesthood, afford us an opportunity to magnify the priesthood. I may say that when we magnify these offices, we magnify the priesthood, and if we fail to magnify these offices we have accepted, we fail to magnify the priesthood.

There are in the Church today, according to statistics, something like thirty-five thousand men over twenty-one years of age who hold some office in the Aaronic priesthood who have never received the Melchizedek priesthood. Some of these men may have become disgruntled over some little thing that might be overcome if we would take up a labour with them, inquire into their feelings, manifest a little love toward them and an interest in their eternal welfare.

Some seem never to have appreciated the gospel which they have received. They have gone as far as they care to go, apparently, lying down on the job. This we do know, that these men never having received the Melchizedek priesthood, have not received their endowments. They have not been married according to the new and everlasting covenant. They are

living with their wives and rearing their children outside of that covenant, having married their wives for the duration of their mortal lives. Such men are in danger of losing their wives, their children, and their salvation. The Prophet Joseph Smith has left on record this statement that when God offers a man knowledge, or a blessing, and he rejects it, that man is damned. We have here shown that the priesthood is a blessing of the highest type and degree, and the Lord offers it unto the men of his Church if they will qualify, through faithfulness, to receive it. Our boys are taken when twelve years of age and are given an office in the Aaronic priesthood and ordained a deacon that they might assist the Church, that they might learn to appreciate and magnify the priesthood. At the age of fifteen, if they have been worthy, they are entitled to a further ordination in that priesthood to that of a teacher, and after two years of experience as a teacher, at seventeen they are entitled to receive the ordination of a priest. And then, at nineteen years, if the boy has proved himself all along the line to be true and faithful, he is entitled to the ordination of an elder in the Melchizedek priesthood. Here lies a great responsibility, one of many resting upon the bishopric in this Church, to see that that boy be not neglected and allowed to go on to be more than twenty-one years of age without his having the privilege of receiving the Melchizedek priesthood and its attendant blessings.

There is another class of people in this Church. We have no statistics, so far as I know, to determine how many, but I am sure a great many have gone a little further than these adult members of the Aaronic priesthood in that they have received the Melchizedek priesthood. They have been privileged to go to the temple and get their endowments and have a wife sealed to them and then they have neglected all their religious duties and responsibilities, disregarded their vows and covenants that they have entered into in a most sacred way and in sacred places, and seem to have no interest in their religion. The wives of these men, notwithstanding they have been sealed to their husbands for time and eternity, do not always remain with them through time and eternity. Sometimes divorcements follow because a man has not kept his covenants, is not living his religion which, to his wife, is the dearest thing in the world, and complications arise, and she secures a divorce. Another good man comes along later and courts her, wants her for eternity as well as for time. She, knowing that he is a worthy man, wants him for eternity also, and she applies to the president of the Church for a cancellation of the sealing to her husband that she may be sealed to this man, and that is often given. I suppose that the president of the Church has the evidence in each case that justifies rendering a decision in favour of the woman. If the children are old enough to decide for themselves and they elect to be sealed to their mother and their stepfather, it is permitted and the dead man loses his wife, and his children. And where there is no divorcement in a case of this kind, if the man is altogether unworthy of the woman, and of the priesthood and blessings that have been sealed upon him, and he should die, that woman may get a cancellation of the sealing and be sealed to another man.

Now, brethren of the priesthood, do we see work that may be done? Do we really love these, our brethren, so as to go out after them in love, helping them to see the better way of life? May the good work go on as well as the conversions being made of good men and women who have not been members of the Church because they have not been taught and invited to become such.

May the Lord help us to do it well and faithfully, I pray in the name of Jesus Christ. Amen.

By George F. Richards

OF THE COUNCIL OF THE TWELVE

★ Address delivered at 114th semi-annual General Conference, held October, 1943, in Salt Lake City.

SIDELIGHTS ON THE FLOOD

DURING the year 1929, two famous archeologists, Professors Langdon and Wooley, whilst engaged upon excavations at Kish and Ur of the Chaldees, discovered traces of the Flood. They penetrated the layer of 3,000 B.C. and found beneath it a complete break in the pottery deposits together with an unpierced stratum of clay or sand containing remains of acquatic life which had clearly been left by a deluge of unparalleled dimensions and persistence. Prof. Wooley's account is most interesting. He stated that during the process of excavating there was a sudden change in the character of the work. Instead of the stratified pottery they came to clean clay, the texture of which showed that it had been laid there by water. The clean clay continued until it had attained a thickness of 8ft. Then it suddenly stopped and then once more was found layers of rubbish full of stone implements and pottery.

No ordinary rising of the river would leave behind it anything approaching the bulk of this clay bank. 8ft. of clay imply a very great depth of water, and the flood which caused it must have been of a magnitude unparalleled in history.

That it was so is further proved by the fact that the clay bank marks a definite break in the continuity of local culture; a whole civilisation which existed before it is lacking above it and seems to have been submerged by the waters.

There can be no doubt that the flood was the Flood that happened in the days of Noah as described in Holy Writ.

FRED E. SIMMONDS.

THE FAITH OF THE LATTER-DAY SAINTS

THE TENTH ARTICLE OF FAITH (Continued)

WE BELIEVE . . . that Christ will reign personally upon the earth. . . .

FIRST ADVENT.—The facts of our Lord's birth in the flesh. of His thirty and three years of life among mortals, of His ministry, sufferings, and death, are accepted as attested history. Even those who reject the doctrine of Christ's divinity and refuse to accept Him as their Redeemer admit the historical facts of His marvellous life, and acknowledge the incalculable effect of His precepts and example upon the human family.

SECOND ADVENT.—Jesus taught the disciples that His mission in the flesh was to be of short duration, and that He would come again to earth. Our Lord detailed many signs of the latter times, the last and greatest of which He thus said: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). "Master, but when shall these things be?" asked His disciples. . . . when ye shall hear of wars and commotions: nation shall rise against nation, and kingdom against kingdom; and earthquakes shall be in diverse places, and famines and pestilences; and fearful sights and great signs shall there be from heaven" (Luke 21:7-28).

The precise time of Christ's coming has not been made known. By learning to comprehend the signs of the times, by watching the development of the work of God among the nations, by noting the rapid fulfilment of significant prophecies, we may perceive the progressive evidence of the approaching event. "But the hour and the day no man knoweth."

CHRIST'S REIGN ON EARTH.—Christ is to come in a literal sense and to manifest Himself in person in the last days. "Yea, even I will be in the midst of you," he declared to the people of the American continent, whom He promised to establish in the land of the new Jerusalem.—James E. Talmage.

(To be continued)

THIS IS THE VICTORY--

∴ The story of Gethsemane ∴

"Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." (Matt. 26:36-38.)

AFTER leaving the room where the Last Supper was held, Christ led His Apostles eastward toward the Mount of Olives. They crossed the little brook Kidron, which ran between Jerusalem and the Mount of Olives, and soon entered what has been called for centuries the Garden of Gethsemane. This, no doubt, was a somewhat secluded part. It is quite likely that Jesus and His disciples, who had often slept out of doors, had been here on some previous visits to Jerusalem, and that Judas knew they would likely sleep there that night.

We do not know how long Jesus prayed. But when He had finished he returned to Peter, James and John. Like little children, too inexperienced to sense anxiety or danger, they had fallen asleep. There was no sleep for Jesus. He was in the midst of battle, the supreme conflict of His life. He aroused them long enough to chide them gently, saying:

"What! could ye not watch with me one hour?"

Jesus was passing through great agony of soul. Do you think that He was so afraid of death that He shrank from it with greater fear than we do? Christians down through the ages have given their lives in the fight for truth. We cannot think Jesus was less brave. Jesus loved life, and like all of us desired to live. Do you think He was in great agony because He wanted to continue to enjoy life? Women and men, too, with all their human weaknesses and love for life, have with less apparent agony accepted death rather than fail in duty. Would Jesus be less heroic?

His agony in Gethsemane is directly connected with what happened at His baptism and during His great temptation. We remember that when He was baptized, the Father in a voice from heaven said: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) Further, the Holy Ghost descended upon Him. During His forty days' fast, He struggled to understand what such a message would involve. The consciousness of His Kingship and power as the Son of God burst upon Him. His duties involved the office of the Christ, the Saviour of mankind.

Now in Gethsemane the old temptation of the method by which the work of the Christ should be accomplished came up for the last bitter struggle. The battle was between Kingship and power against a previous decision which involved the evident sanction and will of the Father. The burden of His prayer seems to have been that there still might be another way to accomplish His task. He had the power to call down legions of angels to help Him. Should He at last become a Messiah of battle, resorting to force of arms?

There is no temptation for a weak nation to attack a strong one. On the other hand, if a nation is powerful in force of arms, there is a temptation to use them if its ships are siezed, its citizens murdered, and its dignity insulted. It seems, therefore, that in Christ's weakest moment there might have occurred to Him the thought that possibly there was another way. Should He permit Himself to be insulted, scourged and crucified by a mob of fanatical men? Would the Father permit such suffering on the part of His Son?

Thus His soul struggled at Gethsemane. But oh, what a lesson in obedience! Though His desire was great for another way, yet His prayer was: "If it is not possible, Father, Thy will be done."

St. Luke adds (22:43-44): "And there

appeared an angel unto Him from heaven, strengthening Him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

The answer had come. The angel had spoken. Christ had answered: "Father, Thy will be done." Thus Christ had faced His last great test of obedience. The victory had been won.

(Condensed from J. R. Smith's "The Message of the New Testament".)

WHITSUN INTER-DISTRICT ∴ M.I.A. CONVENTIONS ∴

SATURDAY, SUNDAY and MONDAY,
MAY 27, 28 and 29, 1944

Double and in some cases **Treble District M.I.A. Conventions** are suggested as follows:

SCOTLAND and NEWCASTLE Districts
LIVERPOOL and MANCHESTER
NOTTINGHAM and BIRMINGHAM
WELSH and BRISTOL
LEEDS, SHEFFIELD and HULL
NORTH, SOUTH LONDON and NORWICH
DUBLIN and BELFAST Branches

This year the members of the Church in the British Mission are going to have a grand time at Whitsun. Already many districts are preparing for it. The youth of the Church are looking forward to meeting each other. The L.D.S. men and women in the United Nations Forces will be our special guests.

PLAN YOUR WHITSUN HOLIDAY WISELY. FOLLOW A WELL-PREPARED PROGRAMME OF THE CHURCH SPONSORED BY THE M.I.A. BOARDS

While thousands of people will spend the Whitsun Week-end aimlessly wandering about and crowding the picture houses, the members of the Church are invited to enjoy one of the finest of programmes.

FURTHER NOTICES AND INFORMATION IN YOUR OWN BRANCH
Additional advice and information is obtainable from the Executive of the M.I.A. Boards:

Mr. F. WEBB, 11, Alder Road, Sparkbrook, Birmingham, 12.

L.D.S. Servicemen will be advised individually of the places of the Inter-District Conventions

Attend one of the Combined Conventions with your Friends!

THE SIREN GOES AT 'RAVENSLEA'

by EDITH RUSSELL

AT half past ten the siren goes. The household is just in bed. Grumbling a little because Jerry has no respect for people whose sole desire is to sleep deeply and dreamlessly, we thrust warm toes into cold shoes and struggle to fit dressing-gowned sleeves into heavy coats.

"That's ours," someone remarks, as the guns bark.

"Thought we'd offended him when he'd stayed away so long," someone else comments. The windows rattle. My teeth are chattering—with cold. At least—I think it is cold.

"Never mind, Paul, you can sleep down here. Don't wriggle. I've got you. Angela, go with mummy." The President's voice. The guns again, and shrapnel falling like rain outside.

"Maura!" I breathe, though there is no earthly reason why I should whisper. "Shall we go down?"

"Janey Mack! I suppose we'd better." A sleepy Irish voice—Sister Mogerley's. I hear her groping for shoes. Shoes are always elusive things on occasions like this.

The shelter is a pocket edition, but it holds three beds. Sister Anastasiou is consoling Paul, who objects very strongly to being called upon to vacate his bed for the sake of a gentleman he has never even seen. The adventure of the thing fails to appeal to him. Little Angela, more resigned, is sleeping already in one of the beds.

There is a dull thud, and a tremendous response from the guns as we settle ourselves for the vigil.

"Cor lumme, that's caused it." Sister Coleby's Suffolk drollery is proof even against war. I, for one, am grateful.

The tiny shelter is full. Outside, the noise is terrific. Strange, what thoughts one has at moments like these—did the disciples feel like this during the storm? —I never knew Sister Coleby liked pink so much—would anything stop the wee Taggart from knitting?—this is what fear feels like—Gustav was a Nazi, but he was gentle with my anemones—

"Where's President?" someone asks.

"He's with Alvin and Andre, fixing the pump. Listen."

Something strange and rather horrible happens to the inner part of my anatomy as a noise like a muted shriek comes from outside. Yvonne is wrapping a blanket around her feet and says in a voice deliberate and entirely matter-of-fact: "It's all right. They're our rocket shells. They make a terrific row going up."

It seems I am doomed never to know whether things are going up or coming down.

"Sister Russell, there are no clothes on that toe. Do you mind?" Angela, awake for a moment, smiles beatifically when I cover the offending toe, and returns immediately to sleep.

There is a drone like bees overhead, and a rattle of buckets more immediately above us. A voice of one sorely tried descends: "Sister Anastasiou, have you seen my scarf?"

"I say, where's Dianne?" No one has seen Dianne.

"I think it's on the dresser." Sister Anastasiou seeks to alleviate the minor tragedy being enacted upstairs.

"Dianne, mummy, is *not* on the dresser. I left her in bed." Yvonne is bored, and yawns irrepressibly.

Sister Mogerley lies down beside me on one of the beds. She has a reputation to uphold for an ability to sleep through anything. I realise I am shivering violently. I am only cold, of course Under cover of the blankets the Irish girl finds my hand.

Out in the grounds of Ravenslea Alvin and Andre patrol, tin-hatted and scarved.

"Looks like the real thing, bro." The sky is crimson. They have all the Britisher's genius for understatement.

"What's that on the roof?"

We wait interminably. Warmth is beginning to seep through my limbs. The guns are less fierce. Paul is sleeping like

an angel. Sister Taggart consults her knitting pattern and says, "Corks"—a dropped stitch?—we shall never know.

A noise like a decrepit machine-gun. Surely—. Sister Anastasiou answers our unspoken question.

"It's Joyce—typing. She's finishing a report. I wanted her to come down."

Feet are heard descending the stairs. The President, in tin hat and raincoat, comes in. He looks round the little group and smiles—justifiably. The danger is past, and "curlers" are unfortunate things to wear.

"All's quiet up there," he informs us.
I am nearly asleep. Then—
"Cheers, there it goes!"
"All clear, everybody!"
"Oh, thank goodness."

There follows the exodus back to bed and welcome sleep. The raid is past for another night.

The blankets open arms wide to receive us.

A prayer first: "Thy hand has preserved us in safety"—then sleep—blessed sleep. There are flames licking the east, and they cast a sombre glow upon the wall.

When I open my eyes again, Ravenslea is drenched in sunshine. Only the sun burns in the east. Daffodils are blowing in a stiff April breeze.

WRITE THAT LETTER NOW!

By MARION HILL

Is it right that you like writing letters?
Then turn to the Pen Friendship Page.
There you'll find names and addresses
Of people your very own age.

Write to your brothers and sisters,
Put in a word of good cheer,
Make them feel they are welcome—
You really are glad they are here.

It may be they feel rather lonely,
And that is when Satan strikes home,
Then out of the blue comes your letter,
A letter from someone unknown.

Imagine them reading its message,
And old Satan's chagrined defeat.
He knows that Page Seven O Seven
Is the signal to beat his retreat.

WORD OF WISDOM COLUMN

THE BEER INDUSTRY

ACCORDING to the "Brewers' Digest" the Brewing Industry Foundation has been set up, organised as the guide and conscience of the business. The stated fundamental objectives of the Foundation are:

(1) To interpret the industry to the public on the basis of fact so as to establish the industry's proper place in the broad social and economic structure of America.

(2) To interpret the public attitude and interest to the members—so that they may govern and conduct themselves in the public interest.

Thus, it is seen, the industry is putting on the appearance of respectability, feeling justified, as it says, because of "the important part which beer is playing in the maintenance of public as well as army morale." So, "the brewing industry must co-ordinate all its forces to combat the real and growing danger" of prohibition in counties and states. Hence, the chairman of the Foundation is quoted as saying: "It behooves each and every one of us to remember that 'in right there is might.'"

Readers of this column may remember that recently we reported that the brewers were set on educating all our boys in the armed services to become habitual beer drinkers. Their organ now asserts that it is recognised that beer is playing an important part in the maintenance of public and army morale.

This is a day when propaganda has become so universal and bold that it even arrays itself in the garments of virtue and truth. But, let it never be forgotten that alcohol in whatever guise it appears is a liar, a deceiver, a "poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity." And, the highest authority in the universe, God, has declared it is not good for man.

Let no one be deceived by any kind or type of alcoholic beverage propaganda.

—"Improvement Era"

NEW JUDGMENT ON PETER

by WALTER E. DOWNES

ONE evening I was doing what I have always found to be of great value, trying to read a portion of the New Testament as though I had never read it before. In the 14th Chapter of St. Mark I read the words: "Jesus saith unto him (Peter), Verily I say unto thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice." My mind was arrested by a sense of certainty that Jesus could not possibly have meant those words to be taken in the way I have always supposed.

It is a psychological fact that if there is one way to undermine the loyalty of a friend it is to let him know that you don't believe he will maintain his loyalty. Would Jesus give to a loyal, if impulsive follower such a suggestion as this remark implies?

The portion of St. Mark's Gospel, "Before the dawn you will deny me repeatedly" is a bad psychological suggestion, likely from the start to undermine Peter's loyalty. Certain as one can be that Jesus would not do that, I fall back on the further fact that no New Testament writer has recorded the expression on Jesus' face when he spoke.

Peter had impulsively said: "Although all shall be offended, yet will not I." Can we not imagine Jesus with His hand on Peter's shoulder and a smile on His lips, saying with gentle raillery, "My dear fellow, I should not be surprised if before the dawn you had done it half a dozen times"?

And what is Peter's reaction? Surely the most natural reaction of this loveable, impulsive man would be, in the same spirit of cameraderie, to say to himself "He knows I am impulsive and a bit of a wobbler. I'll show him I can be as brave as any."

Whatever we like to say about Peter's denial of Christ, one must, I think, admit that it required no ordinary courage when the others ran away, for Peter to follow "to see the end". I am inclined to believe that when he followed to the courtyard it was not mere loyalty or a lingering love making him unwilling to desert Him. I think Peter was probably seeking information. He was playing the part of a spy. I like to think he had either the intention of rescuing Jesus, or else of hearing what was likely to become of Him, so that a rescue could be effected. Had it been mere attenuated loyalty could he not have kept in the shadows? Instead, did he not come to the fire, in the glow of which a woman's eyes found him?

This woman has the feeling, common to us all, of having seen a person somewhere without being sure where. Until, with sudden inspiration, she says. "You were with Him, too." And Peter denies Him.

Let us momentarily imagine a British spy disguised as a German, masquerading in German territory. If he were challenged, would anyone expect him to say "Yes, I am really an Englishman masquerading as a German?" And if he said "I am a German like yourself. I hate the English," would anyone in their senses accuse him of "denying" his country? His "denial" at that point is the highest service he can render to his country. Could not a similar thing be accredited to Peter?

Yet another point arises to be considered. Peter, on the day of Pentecost, preached to people who knew all the facts, some indeed who were present at the Crucifixion. He boldly says to them of Jesus: "Ye by the hand of lawless men did crucify and slay." Is it feasible to think he could thus openly accuse them if he himself had literally denied his Lord? Anyone in the crowd might have cried, "What about you? You denied Him yourself." But there is no record of such a thing occurring.

The fact of his denial of His Master was not produced to condemn him by a people, some of whom would surely have known of it and used it, had it been the sort of denial I, for one, for years have thought it.

THE GOLDEN KEY

HAVE YOU DROPPED THE SACK OF STONES?

by Frank Smith

THERE is an old proverb which says, "Take care of the pence and the pounds will take care of themselves." In the same way Latter-day Saints would do well to look to the little things, for I am convinced that failure to do this retards our progress and narrows our view. No person is truly exercising his blessing of membership in the Church if he or she is avoidably late at meetings or late in sending in reports. These are appointments with our Heavenly Father and His Son. We expect Them to hear and answer our prayers, but we are sometimes a little one-sided. How can we expect Them to help us if we fail to do our part?

Most Latter-day Saints carry through life a sack of stones, and on these are engraved the following inscriptions: Self Pity, Shortage of Time, Lack of Means, Lack of Ability, Family Ties, Work Ties, and others. Every now and again we can be seen very righteously taking one of the stones, carefully placing it in front of us on the path of life, then falling over it, carefully replacing it for further use. When a servant of the Lord asks us to take an office or fulfil some assignment we very solemnly take the bag, open it, and show him with a pitiful look our little stones and their inscriptions. He goes away sorrowing—not for us as we may think—but because of our failure to rise above our supposed difficulties.

All Latter-day Saints also carry a little golden key in an inner pocket on which is engraved the words of Nephi to his father: "I will go and do the things which the Lord hath commanded me, for I know that the Lord giveth no commandment unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

There is, however, one thing to do before we can find this key, and that is to drop the sack of stones, but usually no amount of preaching and example can persuade us to drop it.

Until we all learn, either by sad experience or by the promptings of the Holy Spirit to leave behind us those things which hold us back, to drop our sack of stones and forget our home-made difficulties, then we shall never see the glory of God.

Each year of growth and development in the Church; each new problem surmounted; each new discovery made in the Gospel plan opens our eyes a little wider and we can see a little clearer the glorious future which is in store for those who keep *all* the commandments. Would God be merciful if He gave us a commandment which couldn't be lived? Would he be merciful if He gave us a goal which couldn't be reached? We have the commandments and the goal is within our grasp. The rest is up to ourselves. Our shoes must be spiked—it is a slippery path; our spiritual armour must be strong to withstand the buffetings of the Evil One; our hands must be clean and supple, ready to unravel the knots in the skein of life.

Finally, when we get to the top of the last hill and look back we shall find that it wasn't so bad after all; that it *was* a good idea to drop that horrid sack of stones; that we *did* benefit by having that golden key continually before our eyes; that our leaders *were* right after all; that our real friends are here with us while those who posed as friends and encouraged us in our excuses are still in the valley below.

Let us be intelligently keen about our membership in the Church: let us use *all* the gifts which God in his goodness has given us; let us acquire new gifts and conquer new fields. Doing these things is the glory of God. That is why God is God, that is how we can obtain the glory of God and eventually become Gods ourselves.

RELIGION AND THE ABUNDANT LIFE

Number Thirteen in a Series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL
of the Council of the Twelve

NUMBER THIRTEEN

RADIO LISTENERS: In talk No. 8, I outlined the tools and methods which, if properly used, will lead to the conviction that God lives. You will recall that, among other things, I said that a tree is known by its fruits. "Do men gather grapes of thorns, or figs of thistles?" The beauty of the procedure I outlined to get a knowledge of God is that it always works. It never gets "old-fashioned" or "out of date".

Why then is there so much atheism and agnosticism in the world? Man has his free agency, he can believe or not, as he pleases. The "straight and narrow way" of life is undoubtedly the best way, but is it the easiest way? Man is naturally indolent, that is, most of us will do in some fashion what we have to do, but are not over energetic in doing what is optional. It is easier to drift than to row, to float than to swim. Many of us lack the ambition to discipline ourselves in doing the things we know to be for our best good. Yet to make effective the tools described in Talk No. 8 we must be under rigid self-discipline. Hence most men do not care to pay the necessary price for the resultant knowledge. It is therefore to the few, rather than to the many, that God reveals Himself.

But some people have this knowledge. This is a fact that no amount of negation can destroy. Hence the reasonable thing for him to do who lacks it is to congratulate his more fortunate brother and try the harder so to live that he himself might have a taste of "the joy that passeth all understanding."

God and a Future Life.

In the previous twelve talks of this series our theme has been the reasonableness of a belief in God and a life beyond the grave. We have quoted freely from writings of leading scientists, philosophers and other thinkers in our discussions. Our conclusion so far is that it is reasonable to believe there is a God and a future life. Nay, more. We concluded from our last talk that immortality of the soul is a *necessary* corollary of God's existence.

But it may be asked "What of it?" "Suppose we grant that God lives and that the soul is immortal, what then?" Have you ever asked this question of yourselves? You probably have, if not in these words in an equivalent form. And you have made more or less definite answer. And this answer has guided your conduct. You may have concluded that life has a purpose and, if so, you probably have more or less definite ideas as to what this purpose is. You have heard it discussed and read about it many times. And so may I ask how vitally and effectively have these discussions, readings and thoughts affected your conduct, your course in life? In other words, can you believe there is a God and a life beyond the grave, and be irreligious. The answer is "Yes"; many persons profess to believe whose conduct is not in keeping with their profession. They are not sincerely religious, judged by their works. And so they must stand condemned in their own eyes as well as in the eyes of God.

Belief Imposes Obligations

Religion is a way of life. Logically the sincere believer is truly religious. "A tree is known by its fruits." Is it not reasonable to judge a man by his works?

(Continued on page 702)

THE RETURN OF PRESIDENT HUGH B. BROWN

AFTER an absence of over four years, Elder Hugh B. Brown is back with us by appointment of the First Presidency to preside over the British Mission. His appointment includes also the work of the L.D.S. Co-ordinator to our members in the Forces in the European theatres of war.

With one heart and mind, and with gladness. we welcome President Brown into our midst, and wish him God-speed and success in his work. He comes back rich in experience of Church service extending over forty years. He will find the saints in this land faithful, united and willing to give him their unstinted help, encouragement and service. He will find our Priesthood in the Districts and branches of the Mission discharging their duties with credit; our full-time missionaries, although few in numbers now, valiantly carrying on the work of the Master in the footsteps of their predecessors; our Home Missionaries, two hundred strong, ready to devote their time. efforts and means in faithful service during this year, and all our auxiliaries, with their respective boards at their head. looking forward to growth and development this year.

We can say with gladness and thanksgiving that while he has been absent from us we have "held the fort" and have extended its ramparts. Our branches have increased in number, our tithes and offerings and missionary support show the real, genuine faith of our members.

President Brown is taking over a mission self-supporting and self-sustaining and ready to follow him under his leadership, experience and inspiration.

May he long enjoy his labours in the British Mission and may his sojourn with us bring him much happiness and joy.

THE 114th ANNIVERSARY OF THE CHURCH

On April 6, 1944, the Latter-day Saints in many lands celebrated the restoration of the Church. The celebration was one of spirit, joy and realisation that after almost two thousand years of silence, God has again revealed Himself to men and spoken the word commanding that His Church and Kingdom be again established upon the earth in the eleventh hour and for the last time, never to be taken away again or given to any other people.

"Verily, verily I say unto you, that this Church have I established and called forth out of the wilderness. And even so will I gather mine that form the four quarters of the earth, even as many as will believe in me, and hearken unto my voice." (D. & C. 33:6, 7.)

Latter-day Saints, those who are truly sanctified by living the principles of the Gospel, contemplate with serene joy and thanksgiving the honour of being "the elect."

"On the day appointed for the organisation of the Church," writes the historian B. H. Roberts, "six of those who had been baptized, viz., Joseph Smith, Jnr., Oliver Cowdery, Hyrum Smith. Peter Whitmer, Junr., Samuel H. Smith and

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By ANDRE K.

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sion go forth so that growth and increase fulfilled."

David Whitmer—met with a few of their friends at the house of Peter Whitmer, Senr., in Fayette township, Senica County, New York. The meeting was opened by a solemn prayer, according to previous commandment, the Prophet called upon the brethren present to know if they would accept himself and Oliver Cowdery as their teachers in the things of the Kingdom of God, and if they were willing that they should proceed to organise the Church according to the commandment of the Lord. To this they consented by a unanimous vote. (XX) While the Church was yet assembled, a revelation (XXI) was received from the Lord, directing that a record be kept in the Church, and that in it Joseph Smith should be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church."

Thus the Church was organised. And in the process of effecting that organisation we see in operation two great principles: (1) **the Expressed Mind and Will of God;** (2) **the consent of the people.** The Lord had given commandment to His chosen servants to organise the Church, but before proceeding to effect that organisation the people that are available as members must consent to the organisation. Although Joseph Smith and Oliver Cowdery were ordained under the hands of Peter, James and John to be apostles, yet when it came to their being ordained presiding elders of the Church, that could only be done with the consent of those who were to become members of the Church; and thus in the very inception of the work the principle that "all things shall be done by common consent in the Church, by much prayer and faith," was recognised. and subseouently it was announced as the law, that "no person is to be ordained to any office in this Church where there is a regularly organised branch of the same without the vote of that Church." All this because the government of the Church of Christ. like all God's exercise of authority, is **moral government only.**

THE HOME MISSIONARIES

The work of the Home Missionaries in the British Mission will ever remain a bright historical record. How after the departure of our full-time missionaries at the end of 1939 and early in 1940. the rank and file of the membership responded to the call of the Mission and readily accepted sacred appointments in all the branches of the Church: how from day to day the work began to assume greater and greater proportions; part-time service of these faithful and devoted members was responsible for the consolidation of the branches, for the working of all the auxiliary organisations and the perceptible, definite move upwards.

At the beginning of 1944. after four years of service, the ranks of the home missionaries appeared somewhat depleted due to war strain, changes in work. army service. other Church appointments, etc. On the other hand, the steady. quiet efforts of the home missionaries seemed to suggest that they have not been doing much. Their work has not received much publicitv or praise. But, when the year 1943 finally closed and all the records were added up. it was very gratifying to see the grand total of the home missionary work—50,843 hours. A bright mark. a splendid record of the rank and file of the Church!

And when the Mission Presidency appealed to sustain this work for another twelve months, two hundred have responded.

To all those who did not respond. we wish to say: "Thank you for your labours, your help and co-operation. The Mission has benefited in proportion to your labours. You will be paid for your labours. or rather rewarded beyond your expectations in coin of eternal kind and value. When you know your reward you will wish you had more of this Home Missionary work to your credit."

(Continued from page 699)

Now it does seem, I think, that a belief in Divinity imposes inescapable obligations to live a righteous life. And so, in their efforts to live that life, men have made life more worth while, have made the world a better place in which to live. These efforts have produced such results, very imperfect though they have been, as convince us that the safety of civilisation depends on religion. Take away man's faith in God and immortality and replace it with a conviction that the grave is the final end, and then picture what conditions would soon become. To the question "Am I my brother's keeper?" an emphatic "No" would be given. "Each for himself and the devil take the hindermost" would become the rule of conduct. Selfishness would reign supreme. Charity would become a "negligible quantity." The doctrine "Eat, drink and be merry for tomorrow we die" would be universally practiced. Fill in the dark picture with as much detail as you wish. The more detail the blacker the picture. Atheists, if possessed of common sense, would hold silence, for the logic of their doctrines leads literally to the death of civilisation.

Results of Belief

In a volume entitled "A Century of Progress," written for the Adult Department of the Mutual Improvement Association some years ago, a brief survey is given of developments in various fields of study and achievement during the previous century. Dr. Arthur L. Beeley, Chairman of the Department of Sociology of the University of Utah, writing on "Humanitarianism" had this to say:

"While society is still a long way from achieving the good life as Christ defined it, it is nevertheless true that His influence upon mankind is profound and unmistakeable. The general scope of this influence is well defined by William Ralph Inge, Dean of St. Paul's, London, in a recent book in which he says: 'At the present time some of the principles of the Christian religion have so far permeated the structure of civilisation that the Churches seem no longer to have much reason for their existence as they had formerly. Social equality, which is the Christian ideal, has come much nearer. Except in wartime, society is much gentler and more considerate than in earlier ages. The humanitarian movement is one of the chief features of the modern period. Education has been so widely diffused that this side of the Church's activities has been almost superseded. These are the chief reasons why the Churches now appear so weak. The maintenance of the accepted standard of mortality has largely passed out of their keeping. But I see no reason for thinking that the 'leaven' is any less potent than it used to be, though it is still very far from 'leavening the whole lump.' (Labels and Libels, 1929)."

Humanitarian Accomplishments

Dr. Beeley then continues: "It is our purpose in this chapter to show how Christ's greatest tenet—'Love one another'—has become one of the greatest forces in human life, especially since the dawn of the 19th century and the Restoration of the Gospel. The dynamic nature of this influence is like the steady, imperceptible flow of a glacier: it is an irresistible force which has permeated the entire life of man."

Then Dr. Beeley goes on to particularise. Charity—help given to others—is now practised much more extensively than before. Andrew Carnegie is reputed to have said it was a disgrace to die rich. He freely gave many millions of dollars to various kinds of institutions for the betterment of man. The wide distribution of Carnegie public libraries expresses one type of his benefactions. John D. Rockefeller, a devout Christian, and his family, have already given more than two hundred and fifty million dollars to schools, hospitals and other beneficiary organisations. The great endowments of many types of institutions for the good of mankind, the existence of the great Red Cross organisation, etc., indicate how extensively the idea that we are our "brother's keeper" has rooted in the hearts of men in modern times. Who will deny that this mighty brotherhood movement is based upon a belief in God? Do not the records show that great benefactions have nearly if not always come from religious men and women?

With respect to education, Dr. Beeley

writes: "There never was a time in history when so much was done for the child by his natural parents and his social guardians, as today. Education has become the privilege of the child. A strong, healthy body, and adequate mind, and a suitable home are the minimum essentials which modern society is trying to guarantee the child by such devices as public schools, hospitals, orphanages, mothers' pension systems, foster-home care, free clinics, health education, etc."

The Abundant Life

Respecting efforts to promote health, Dr. Beeley writes: "Nothing would be more in keeping with the hopes and ideals of Christ for the promotion of the 'abundant life' than the activities and achievements of the world's healers. Who can measure, for instance, the value to mankind of the elimination of cholera, malaria, smallpox, and the phenomenal reduction in sickness and death due to diphtheria, scarlet fever, tuberculosis, etc. . . . The methods by which the National Tuberculosis Association . . . interprets its Christian obligation to 'love one another' is an epic in history and a demonstration of what genuine Christianity is and should be. The vast streams of wealth which have flowed from philanthropists for the study and treatment of diseases of all kinds are other ways by which the leaven of humanitarianism is working."

Dr. Beeley speaks of "the tremendous strides made in the care and treatment of the insane." Family welfare work, help to immigrants, housing the poor, establishment of public employment agencies, etc., are other topics briefly discussed. He then remarks that "the administration of charities, corrections, and public welfare work generally is now regarded . . . as a co-ordinate function of the Government. The administration and supervision of institutions caring for the blind, the deaf, the feeble-minded, the epileptic, the delinquent, the mentally diseased, the dependent, etc., make up a major activity of government and call for—next to education—the largest single item of expediture." Never before in the history of civilisation has the idea become so prevalent as now that we are in very deed our "brother's keeper."

Child Health and Protection

Please recall the great conference convened by President Hoover, some years ago, to consider "Child Health and Protection." Can you imagine such a conference possible in a nation entirely godless? But you may reply that religion did not inspire the calling of this conference nor were the delegates necessarily actuated by it. I grant that you may be right. Still we should remember that the United States professes to be a Christian nation. Does she not proudly assert "In God We Trust"? Its ideals, individual and national, are to a greater or lesser extent Christian ideals. This is true notwithstanding many of her citizens are indifferent to organised religion, may even be atheists.

And since no one will deny that the doctrines of the brotherhood of man, of the "Golden Rule," of "love thy neighbour as thyself," etc., constitute fundamental factors in the highest forms of human conduct it follows that teachings of Jesus have deeply permeated the idealism of the modern world.

Now of course we do not claim that the teachings of Christ find a satisfactory application in these days either in the conduct of men and women or of nations.

"And pity 'tis, 'tis true."

Yet this does not affect the value to society of these teachings nor lessen the desirability of their observance. Nor does it lift one particle of responsibility from the shoulders of believers to express their daily conduct so that others seeing their good works shall be led to believe also.

We shall continue the discussion of religious topics in our next lecture.

ELDER GEORGE ALBERT SMITH, a member of the Council of the Twelve, celebrates his 74th birthday this month. He was born in Salt Lake City, Utah, on April 4, 1870. The Saints of the British Mission send congratulations and pray the blessings of the Lord upon him in the fulfilment of his sacred calling.

Progress Of The Church

Many Tongues at Ravenslea

AT a recent conference in London it began to be a source of conjecture on the part of more than one individual in what language the next testimony would be borne. English with a Cockney accent, fruity and unmistakeable; American—Texan with an elongated drawl; the short, hard vowels of Yorkshire, from a voice capable of doing justice to "On Ilkla Moor baht 'at"; Canadian—American with a difference; French, with a flavour of Peasant Brittany about it; Austrian, gutteral and a little excited; Dublin Irish; Belfast Irish, and finally English with a Russian inflexion from the wheatlands of Odessa. Truly cosmopolitan, and an indication that Christianity knows no frontiers.

The Church "Moves," On

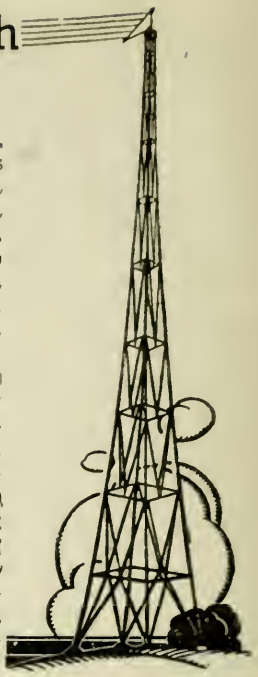
BRANCH PRESIDENT Fred E. Simmonds, of Letchworth, Herts, writes: "In the 1943 Tourney of the British Chess Association there were 318 entries, and I managed to win the 5th prize. I played 12 games, winning 10 and drawing 2. There was a point and a fraction between the first five boards." President Simmonds is justifiably proud of his achievement in a game which demands no little intellectual skill. Congratulations on a worthy effort!

Crime Can be Cured!

THE public eye is turned at last upon the new war problem of child delinquency. The latest statistics received at the Mission Office from the N.S.P.C.C. show a steady increase in the cases classified as "neglect." War conditions are making parents careless, and children are being left to their own devices. The result is an acute social problem which must be met in order to prevent a disastrous future effect.

The Church has at its disposal the means to alleviate and ultimately to dispense with this alarming situation. There is no such thing as child delinquency in the Church, and therein lies its claim to know its cure and, better still, its prevention. Our departments of social welfare are ready to assist just as soon as their assistance is sought.

Surprising, Really!



Consumption, or T.B. as it is often called, is a grisly ogre to a nation at war. Medical science is constantly at grips with it. The very latest scientific means, such as mass X-ray, are being utilised to protect our citizens. Everything possible, we are constantly being assured, is being done to keep this dread disease from attacking the community.

And yet . . .

Some months ago the Secretary to the Minister of Health was notified in a letter from the Church Publicity Department that Tuberculosis has been efficiently conquered. Statistics to this effect were forwarded. Result: immediate interest and a desire for further information? Hardly that. A neatly typed note which said: "Your remarks to the Secretary to the Minister of Health have been noted."

. . . They are still looking for a cure for Tuberculosis.

Temperance in All Things

PRESIDENT ANDRE K. ANASTASIOU has recently been the recipient of many invitations to attend a series of lectures sponsored by the National Temperance League under the presidency of the Rt. Hon. Lord Clwyd. He has been to several of these admirable meetings which are attended chiefly by members of the clergy and the medical profession, and has been impressed by the similarity of their aims and ours. The Church is anxious to co-operate with the League in their intentions for man's betterment and improvement in every possible way.

LETTERS From Near And Far

"He Was Prepared"

Dear Brother Anastasiou,

It was indeed a surprise to me to receive your airgraph, and what a thrill I derived from it.

I will appreciate very much the "Star" and the two pocket editions you have sent to me—and I am certainly looking forward to receiving them.

Before I left Egypt, I received word that George was killed, and after my arrival in Italy I heard some wonderful news that there is a chance that George may be still alive and a prisoner of war.

During the action he was seen to fall on the roadside with two others, and some of his comrades were positive that he was killed—but when the boys recaptured the village later they could not find his body nor his grave. The two other bodies were still there, but his revolver and web were found miles from where he was seen to fall. I have been told not to have too much hope, but there is a chance even if it is ever so slight.

I feel if the Lord has chosen this time to take him, he was prepared for it—and nothing could make me happier than the thought that he did try to live close to the teachings of the Gospel. . . .

May these few lines find you and the Saints well, and let us hope that the new year will be brighter for us all.

WIKITORIA KATENE.

(In the March issue of the "Star" we published a letter received from Lieutenant George Katene. He wrote: "The "Star" has been a grand companion. It has kept before me the fact that amidst all the horrors of bloodshed, strife and cruelty, there is a band of people with a sweet ideal striving to lift the weak above the mire."

He asks: "Could you include on your 'Star' list, for the duration, my sister, Wikitoria, who is a V.A.D. in one of our hospitals in the Middle East? She is doing grand work. . . .

"God bless you all in your worthy endeavours. I realise your job is much bigger than mine. . . .")

Our Admiration is Mutual!

Dear President Anastasiou,

. . . We are having continued success with the Mutual. We found it convenient to move the place of meeting to one of the other sites, two weeks ago, and the attendance has been nearly doubled from what it used to be. Our average for the month of January and the first two weeks of February was 12. The last two times we have had 19, and there are always three or four new faces each time. We never know how far-reaching our efforts can be.

Wm. A. CARVER (U.S. Army).

Praise for the "Old Country"

Italy, 1944.

Dear President Anastasiou,

I would like to take this opportunity to thank you and the saints of the British Mission for making my stay in England very pleasant and beneficial. I have brought many memories with me, and will always think of the "Old Country" as a good place to be. My testimony was strengthened a good deal through my association with your good people.

I would also like to thank you for the Christmas greeting. The other day the post brought me the pocket edition of the Book of Mormon and Principles of the Gospel. I was fortunate in having already received the set from home, so I passed the set on to a less fortunate brother who was very happy to get it.

Thank you again for being remembered—it means a good deal to one far from home, and may you be blessed in your splendid work.

JESSE L. DUDLEY.

★ The following incidents are contributed by people like you and me; people who put to the test the Lord's promise to those who keep His commandments, with soul-stirring results. ★

A "BURNING" TESTIMONY

by MARION SHIPMAN

IT happened some years ago. My husband and I were very short of money and could not afford to buy coal. He had been out of work owing to illness.

We scraped together what little coal we had, and, astonishingly enough, for several weeks our meagre supply did not seem to get any less. But at last only one piece remained.

Before going to work, on this particular morning, my husband said "I won't put that piece of coal on to burn, or there will not be any to cook your dinner." I protested. I said "Put it on, the Lord will provide." He was reluctant, but at length he yielded, and put the last precious piece of coal on to the fire.

It had almost burnt away when I heard a knock at the door. A young lady friend stood there, in her arms a shopping bag, and in the shopping bag, precious coal.

I asked her why she had brought it such a long way to us, and she replied that something had told her to bring it. The fire was low, but it soon revived, and this new gift of fuel lasted for several hours. In fact I was able to cook the dinner comfortably.

I was just engaged in putting on the last of the coal when a noise outside the door acclaimed the arrival of the load which was due to us. How it happened I do not know, but what I do know is that in the ordinary way the coal that lasted for several weeks would only have been enough for one day.

Our Heavenly Father certainly watches over and takes care of His children.

"THEN CAME THAT DAY"

by JOAN TAGGART

ALL my life my one desire has been to go on a mission. Circumstances at home kept me from volunteering to offer my services when missionaries were asked for a few years back. My father was dead only a short while, and I was practically the only support at home.

Always deep in my heart was the desire that one day I would be called on a mission. I was very active in the branch, held quite a few offices, did a lot of home missionary work, but still I wasn't satisfied.

I knew that in the D. & C. we were given a promise that if we had a desire to serve in the work, that we would be called, providing, of course, that we were worthy. I had been promised in my patriarchal blessing that if I was faithful, I would be called to take part in the great work which our Heavenly Father was accomplishing in the earth.

I had a strong testimony of the Gospel, and felt very privileged and happy that my family were all members of Christ's Church established again on the earth.

And then came that day that I had always dreamed of. It was at our district conference last year. Until the afternoon there was no sign of any missionaries being called, then during the afternoon session, right out of the blue came the answer to my prayer. I was called to go on a full-time mission.

My heart leapt when I heard it, I felt so excited and happy that I could scarcely believe that it was true. At the next session one of our faithful sisters offered to support me.

From the moment that I accepted the call, my family have enjoyed the richest of the Lord's blessings. They, too, are happy in the work of the Lord.

I am happy in my work, and thank my Heavenly Father for this opportunity in being privileged to play my small part in helping to further His work here upon the earth.

Friendship
AMONG LATTER-DAY SAINTS
Through Letter Exchange

ONCE again the Saints have responded nobly to a request made to them by the Mission Presidency some weeks ago; a request to throw open their homes to the L.D.S. Servicemen and women now serving in this country. Here is a typical example of the letters arriving at the Mission Office from various parts of Britain:

"My family and I are very anxious to extend hospitality to any L.D.S. Servicemen or women who would like to visit Birmingham or are stationed in this vicinity. We can manage one comfortably, or two if friends wished to be together."—Sister Jessie Yates, 30, Harvington Road, Weoley Castle, Birmingham 29.

And this: "I would very much like to welcome any of the boys and girls from overseas to spend their leaves in my home. I would do my best for them, as my own boys have been glad to stay with friends while in the Services. We live in a pleasant part of the town, and I have two single beds which they could use."—Sister Wilson, 6, Pickard Street, Mansfield, Notts.

No effusion—British people simply are not inclined that way—but the warm and gracious offer of hospitality which "breaks through the chills of ceremony and selfishness, and thaws every heart into a flow." We are assured that the men and women who take advantage of it will find it makes a very happy contribution to their stay in Britain.

How About That Letter?—Did you write it? Remember, every letter you write may mean that someone is less lonely, strengthened in his testimony, happier in his estimate of human nature. Here are some more pen friends—in each name a story, in each occupation or profession a wealth of experience and anecdote. Of course you are interested—who wouldn't be?

WRITE TO THE FOLLOWING c/o 149, NIGHTINGALE LANE, LONDON, S.W.12.

John William Overly, of Salt Lake City, Utah; age 27; interested in singing and pianoforte.

Ernest Paul Olze, age 23, of Los Angeles, California; was an auto-mechanic in civil life.

Alma Boyd Ostler, age 24, of Salt Lake City, Utah; has fulfilled a mission to Canada.

Kenneth C. Parkes, age 22, of Oakland, California; is interested in outdoor activities, such as are connected with Scouting, and mechanics.

Ray Wm. Perkins, age 28, is a native of Blanding, Utah; took a B.S. degree at College; is a stock grower in civil life.

Le Moyne L. Peterson, age 28, comes from Los Angeles, California.

Alma Le Moyne Peterson, age 24, of Ogden, Utah; is a graduate of Brigham Young University; has fulfilled a mission to Denmark.

Roger Lee Porter, age 20, of Ogden, Utah; is a good Scout! He received the Eagle award for Scouting.

Bessie Heaton, of 62, Featherstall Road North, Westwood, Oldham, Lancs, is 15½ years old.

Dorothy Bowyer is 17 years old and lives c/o Mrs. Leech, 10, Stavely Place, Wellyhole Street, Oldham, Lancs.

"THOU ART THE MAN!"

By ERIC THORP

TRUE converts to the Church are not, in the main, mass produced. We cannot always convert several at a time by eloquent platform speeches, religious films, nor by publishing many books or tracts. These are only aids, though very valuable ones, in making contacts and arousing interest. The only real way is—one member converting one person at a time. There have been notable exceptions, however, e.g., Peter's three thousand baptisms on the day of Pentecost, and Wilford Woodruff's conversion of whole congregations.

The best missionary, and we should all be missionaries, does not need to be a great preacher, but is one who can talk familiarly with another person wherever he might meet him.

Henry Ward Beecher said: "The longer I live, the more confidence I have in the sermons preached when one man is the minister and one man is the congregation; when there's no question who is meant when the preacher says, 'Thou art the man'."

Many fine conference sermons and addresses fail to get permanent results, because they are not followed up by individual contacts.

Why do we not ourselves try to convert individuals? Maybe we lack experience, or are partly ignorant of the Church teachings, or perhaps we fail to see an opportunity. Perhaps the Gospel is not vital in our lives, and so we are short of enthusiasm and courage, or we are conscious that we do not practise what we should have to teach.

We are not true Mormons if we are not trying to convert others. Jesus said: "My Father worketh even until now, and I work" (John 5:17, Revised Version); and "Go . . . and make disciples of all the nations" (Matt. 28:19, Revised Version). That includes those living near us.

A Mormon business man one Sunday met his partner, who was going to play golf. When asked where he was going, he replied that he was going to Church. "Why not stop playing the hypocrite?" his partner said. "All these years we have been partners, and yet never once have you tried to convert me to your Church. Evidently you have not got anything worth while, or you would have tried to pass it on to me."

If the Gospel is really "Good news" we will pass it on to others. If we recognise the reasons why we are failing in this important duty, let us put the matter right, and remember ". . . if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! . . . how great will be your joy if you should bring many souls unto me!" (D. & C. Sec. 18:15-16). Let it be our aim to bring at least one person to a full understanding of the Gospel, and as many more as possible.

THE CONTRITE HEART

By NEPHI JENSEN

THE contrite heart is a heart that breaks with the overwhelming knowledge of God's goodness and an intense yearning to become worthy of His love. What the heartbreaking urge to sing is to the bird, what the yearning note is to the singer of the pure love song, contriteness is to the soul of the saint. It is the one thing that gives sublimety to the hymn of praise, makes prayer an inspired uplifting invocation; puts the soul of sanctity in the sermon; and enables the saint to walk before the God of holiness in the beauty of purity of heart and of meekness. The contrite spirit, which is glorified in ten different Modern Revelations, does in fact, as Isaiah says, "revive the heart". It is a life-giving tonic to the body; the real basis of mental and moral health; the fundamental sense in what is called a sense of humour; the source of inspired wisdom; and the very essence of religion in its most enlivening, purifying and refining aspects.

Dr. Bennion on
HOW TO CHOOSE A PARTNER

IN ten or fifteen years most, if not all of you, will be married. You will have become wives and husbands, mothers and fathers. If you are loved and honoured by a good partner and children, life will be sweet to you, full of courage, strength and joy. You will know that you are alive, that you have a good work to do, that you have won an enviable place in the world. You will need no outside acclaim. Your joy will be within you. If you love and respect a good partner and forget yourself in the care and love of your children, you will be developing into the flower of manhood and womanhood.

Determining Happiness in Marriage

There is one person who can pretty well determine what your marriage will be and the kind of companion you will have. That person is none other than yourself. Your marriage and choice of a partner are now in the making. Each day is a preparation for the future, including marriage.

You can also start choosing your partner now. Your choice will be all the better in the long run if at this stage you do not choose any particular person. You must first learn how and what to choose.

A Missionary Learns

A good friend of ours was serving, ten years ago, as a missionary in France, working somewhere in Belgium. He had occasion to become well acquainted with a family in which there were two or three—we forget which—charming girls. They were lively, interesting conversationalists, and talented in a way to make them unusually attractive friends and associates. They possessed character, and had personality—plus. They were among the most interesting girls he had ever met. Being personally disinterested, he could sit back, as it were, and ask why. The answer was not far to seek. He decided that it was because they were tall.

What is the difference, you may ask, between a girl's charm and her height? Are there not short girls that are charming, and tall girls that are not interesting? Yes, there are all types of girls in both height brackets—the tall and the short. The connection is this: sometimes short, "cute" girls can get by with fellows because they are short and cute. More fellows can dance with them conveniently, and at first acquaintance many people are attracted by quite superficial things. These girls are not compelled, at this stage, to develop a truly charming and interesting personality that will endure in an intimate and continuous relationship. Psychologists have said that physical beauty is a handicap to personality and character development. That, of course, depends on the person.

His Resolution

There are many girls that compensate for a superficial handicap, such as extreme height, by developing their talents and interests far more than they would have done otherwise. The same thing could be said of boys. It is quite a handicap to be tall, dark and handsome unless endowed with an unusually good sense of humour and much good sense.

The purpose in giving you the details of this story is not to classify girls by their height, but to illustrate this missionary's preparation for marriage. He decided, right then and there in Belgium, that when he returned home he was going to marry a tall girl—not because she was tall, but because the chances were that a tall, interesting girl had achieved her charming personality. His resolution was carried out with happy results. The missionary was fortunate to have been placed in a position, at his age, in which he could learn how to select a girl friend for life and eternity.

In our next issue some further factors will be put forward by Dr. Lowell L. Bennion which will help to determine happiness in marriage.

Dr. Lowell L. Bennion—"Today and Tomorrow"

BRITAIN'S DESERT DOCTORS MAKE HISTORY

By CHARLES HILL, M.D.
Deputy Secretary, British Medical Association

BRITAIN'S desert surgeon, like her desert soldier, is learning fast. He is learning new lessons both in his art and in his organisation. Here are some lessons which desert war has brought him in the past years in Egypt and Libya.

First, the changes in organisation. In the last war, casualties occurring on a static battlefield were passed back in a steady stream, from stretcher to field ambulance, from field ambulance to casualty clearing station, and from casualty clearing station to base hospital. At least this was the normal journey for the more seriously wounded soldiers.

Because of this the time lag between the wound and the operation is steadily being cut down. The average lag now is fourteen hours. Delay, as always, is the surgeon's nightmare. One help is the magnificently organised transfusion service. A steady supply of dried blood or plasma is ready for immediate transfusion.

Here are some of the clinical lessons which Britain's doctor-soldiers have learned from this war:

The administration of morphia is less often necessary in resuscitation than it was thought to be before the war. Now it is sometimes considered more harmful than helpful.

Before the war, plaster was mainly used for the immobilisation of fractures. Now its value is appreciated more in covering wounds of the flesh where there is no fracture. Cover the wound up and leave it covered is the principle.

The military surgeons are finding that the best treatment for burns in the forward areas of war is not by tanning—the application of tannic acid—but by application of human blood plasma. Some burns of the hands and knees, in the early days of the war, were caused by carelessness among members of tank crews. Special precautions to protect these surfaces are now enforced. Still, burns are common and seem to arrive later for treatment than any other injuries.

Sulfanilamide and sulfapyridine are of great value in the form of powder sprinkled on wounds. When a slow absorption of these drugs is wanted, they can be suspended in oil. This oil with the powder suspension is then applied to the wound.

Most foreign bodies, like pieces of shrapnel, unless they are large, are better removed late than early. "Leave well alone at first." is the general rule.

Anaesthetics are given more by injection than by inhalation.

Chest wounds are not dealt with in the forward areas, but back at base hospitals. It is found better to clear and cover the wound and leave the complicated art of chest surgery for the hospital.

Military surgeons do not share the optimism of civil surgeons on the prospects of recovery in abdomenal wounds.

These are only some of the surgical lessons of this war. Just as the bombardment of Britain's cities taught civil surgeons new lessons in civilian war surgery, so warfare in the desert has taught military surgeons new lessons in military surgery—some of which undoubtedly will influence the art of surgery after the war.

—"Improvement Era"

WOMAN'S SPHERE

SALUTE TO GALLANTRY

WOMEN, in spite of doing men's jobs with amazing efficiency, are still managing to retain that degree of feminity necessary to keep our war-blurred visions in correct perspective.

At a conference of L.D.S. women held recently in London, every woman, almost without exception, was smartly and tastefully dressed. Perhaps no one wore new clothes, but there was a noticeable fastidiousness about the touches of immaculate white that the Spring sunshine had called forth, and an intelligent use of accessories, which set at nought the restrictions and disadvantages of coupons and war conditions generally.

It is, of course, an acknowledged fact that L.D.S. women are "clever with their fingers". Like their pioneer mothers, they can make their own clothes—and their children's, and that saves coupons. Their good taste and natural restraint in selecting clothes is an expression of the education they have received and are receiving in the various Church auxiliaries, Relief Society, M.I.A., etc., and these attributes are the major contributions to any woman's good appearance.

I dare say those women who crossed the plains a century ago became adept in the art of "making and mending." They were at war too, fighting very much for the same things we are fighting for now, religious freedom, the right to live according to the dictates of conscience. Something of their gallantry is being enacted now. It was manifested in that Conference, in an obvious determination on the part of those women who make-do and mend, and who are carrying heavy domestic burdens so that the depleted Priesthood might be free to carry on the work of the branches, to present a charming as well as a brave face to a world at war.

E. RUSSELL.

Contributions to this page are invited. Recipes, hints, items of general interest and appeal submitted for publication will be given careful consideration.

EACH PAGE A JOY!

In these days when every other person you meet is "from over there", it is good to be able to read a book which deepens one's understanding of the American people; of the way America reacted when Britain stood alone "holding the fort"; of how the Isolationists were ultimately beaten, and how the American mind absorbed the news of London's blitz.

"The Interpreter", by Sir Phillip Gibbs, is packed with vividly told incidents of one man's struggle to interpret the British people at war to a nation thousands of miles away in apparent safety. Sir Phillip Gibbs is adept at handling political situations, but he is also a romanticist. An intriguing combination every woman will enjoy.

E. R.

"The Interpreter". Hutchinson, 9s. 6d.

FUN AND FOOD

I READ: Entertaining can be simple, yet effective if careful thought is given to preparing the menu. The wise mother will reduce preparation of refreshments to a minimum of time and effort so that she, too, can revel in the prevailing gaiety. Here are appropriate suggestions for the home-maker who does her own work:

Chicken or veal fricassee in patty shell
Fruit Salad
Enriched flour hot rolls
Assorted relishes
Filled angel food cake

(Fill centre of angel food with whipped cream, maraschino cherries and nuts.)

Isn't it refreshing to meet someone who still believes in fairies and chicken? The next thing we shall hear will be advice upon what to do with surplus bananas!

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

Birmingham District Conference, held February 26 and 27, 1944, at Handsworth L.D.S. Chapel, began on Saturday evening with a Fancy Dress Ball. The District M.I.A. Supervisors, with the co-operation of the leaders of Handsworth, Kingstanding and Sparkbrook M.I.A.s and Brother Lorenzo P. Dunn, who acted as M.C., provided a memorable evening. Several prizes were awarded, notably to Sister Doris Mace (Spanish Lady), and Bro. Edward Armstrong (Old Mother Riley). There were 200 in attendance.

On Sunday, February 27, a heavy snowfall greeted the conference-goers, but the Testimony meeting which commenced at 10 a.m. lacked nothing of its usual inspiring spirit. President A. K. Anastasiou and Elder J. R. Cunningham were in attendance.

At 11.30 a.m. the Auxiliary session convened, conducted by Elder W. St. J. Yates, Sunday School children sang "Haste to the Sunday School," and repeated the Articles of Faith, after which the Auxiliary officers discussed their various problems and activities, Sunday School by Elder Cunningham, Primary by Sister A. Edwards, Beehive by Sister D. Green, and M.I.A. by President Dunn. Approximately 50 present.

Elder William L. Gittins conducted the 2 p.m. Session. Sister Lois Collins recited the 4th Section of the D. & C., and Elder J. R. Cunningham gave an inspiring address upon Home Missionary work and Genealogy. He exhorted the members not to forget their responsibility toward the dead nor to procrastinate the work. Elder Robert L. Dunn gave an address upon "The Glory of God is Intelligence," and Elder John S. Jones followed with a very capably delivered address on the theme "Celestial Beings." The session divided for Relief Society and Priesthood meetings, under the direction of Sister M. W. Anastasiou and President A. K. Anastasiou respectively. Approximately 60 present.

The final session at 4 p.m. was conducted by D.P. Norman Dunn. A solo was rendered by Sister Dora Green, after which Elder W. A. Thomas presented the names of the Church authorities, which were unanimously sustained. Bro. George Makin sang "The Poor Man's Garden," and President Dunn gave the District Report and spoke upon "Obedience". Sister Anastasiou, in an inspiring address, emphasised the need for co-operation between the young and the mature. Elder Cunningham followed, itemizing several stimulating incidents connected with his testimony of the Gospel. The concluding speaker was President Anastasiou, who discoursed ably upon Prophecies made regarding Ancient Israel. He also referred to Modern Israel, and reminded those present of their direct responsibilities in the fulfilment of Prophecy. The 65 people present at this session were unanimous in their expressions of joy at the benefit and spiritual upliftment imparted to them throughout the Conference.

Brother George Evans, a Home Missionary of the **Wolverhampton** Branch, had 19 boys out to the branch on Friday, March 10, 1944, for table tennis and singing. Brother C. Hartley was there, and entertained the boys with sketching and conjuring, and later took them to the local swimming baths. It is Brother Evans' intention to organise a Youth Club, in which project he appears to have achieved a flying start.

BRISTOL—Relief Society's Work For the Allies

During the past year the **Bristol** Branch Relief Society has done much commendable work for our country and Allies. Comforts have been knitted and sent for the Norwegian Airmen, which have been received and gratefully acknowledged by the Norwegian Red Cross. There has also been sent to the Aid To China Fund the sum of £16, which was raised by the making and selling of a doll (dressed by Sister Edith Bryant, R.S. Branch President). This helpful and noble contribution was gratefully acknowledged by the Lord Mayor of Bristol. A sum of £12 has been sent to the (Bristol) Central Hospital Supply Services also. This too has been received with gratitude and many thanks to our R.S. Sisters. In addition to these generous donations, £1 has been sent to the Ambulance Corps, and socks and gloves have been knitted for the Red Cross. A report of this was printed in the evening papers, mentioning the name of Sister Forrester and the Church R.S. Society. In doing all this the Sisters have not forgotten their funds. A sum of £5 has been raised for them by the sale of nearly 1,000 calendars.

HULL

On Friday, March 3, 1944, in the **Grimsby** Branch, a very fine tea was served to the members by the Relief Society Presidency. Everyone present agreed on the excellency of the event. Elders Bernard Hall and Alan Smith, of the Branch Presidency, and Elder Eric Thorp, of the District Presidency, were in attendance.

Two very welcome visitors to the Branch during March were Sister Evie Hall, now serving in the A.T.S., and Brother Harry Turner, of the Royal Navy.

LEEDS

On March 18 and 19, 1944, the **Bradford** Branch Relief Society held their Conference. On Saturday a delightful tea and social was held in Woodlands Street Chapel and enjoyed by 40 members and friends. On Sunday, March 19, the President of Bradford's Relief Society, Sister E. E. Summerson, conducted a special service. Sister Hilda Firth gave a scriptural reading, and Sisters A. Ella Coates, Gladys Kimberley and Phyllis Stocks gave excellent addresses on subjects appropriate to Relief Society work. Sister E. E. Summerson was concluding speaker, and gave a most uplifting address. An item which was most appreciated was a duet rendered by Sisters Barbara Whitaker and A. Ella Coates. There were 34 members and three visitors present.

On Saturday, March 18, 1944, the **Pudsey** Branch Relief Society held a social in the home of Sister Clara Evans. The evening was spent in community singing and the participation of games, and a delightful supper was served under the direction of Pudsey Branch Relief Society President Sister Lily Sutcliffe. There were 18 present.

On Sunday, March 19, a service was conducted by the District R.S. Presidency in the Pudsey Branch. Sister Louise Harding spoke ably on "Tolerance", and Sister Clara Evans on "Co-operation". A well-presented musical item was the R.S. Sisters' rendering of "Bringers of Sunshine". "Thou shalt love thy neighbour as thyself" was the subject of an excellent address by Sister M. Waite. A rich spirit of unity and harmony prevailed throughout the week-end.

LIVERPOOL

On Thursday, February 17, 1944, Sister Doris Pickthall addressed a special meeting at the Bivel Street Mission, Burnley. Her subject was "Prayer." There were 14 people in attendance, and all were deeply interested, pressing many invitations upon her to return in the future. Sister Pickthall is a member of the **Burnley** Branch.

On Saturday, March 11, 1944, 60 members and friends of the **Wigan** Branch met in honour of the 21st birthday of Brother Walker McAllister, of Salina, Utah, and had a very enjoyable evening of dancing and games. The highlight of the evening was when Brother McAllister blew out 21 candles, set on top of a birthday cake, surrounded by people lustily singing "Happy Birthday to You". After a short speech from Brother McAllister, games followed, led by B.P. Horace E. Heyes and Elder C. Hartley. A most enjoyable "coming-of-age", though many miles from home.

February 26 and 27, 1944, constituted a Servicemen's Week-end at Preston. On Saturday evening, February 26, a social was held under the auspices of Elder Pennock, and the entire proceedings were in the hands of Service personnel. The speakers were Elders W. Eldridge Grant and William Carver, both of the U.S.A.A.F., and Elder Harold Perry, of the R.A.F. Elder Elias Torres gave a delightful violin rendition of "Ave Maria". A passage from the scriptures was read by Elder Wayne Owens, of the U.S.A.A.F., and the Sacrament administered by Elders Louis and Nelson (U.S.A.A.F.).

Everyone present expressed their satisfaction with and enjoyment of the week-end. Proceeds from the social evening are to be given to the Prisoners of War Fund.

NORWICH—Founders' Day Celebration

On Wednesday evening, March 15, 1944, the **Lowestoft** Branch Relief Society sponsored a supper and social to commemorate Founders' Day, under the direction of Sister Gladys Walpole and her counsellors Sister Ivy Upson and Florence Gowing. Various toasts were given to the Relief Society by the Supervisor and Branch President Sidney W. Coleby, during the supper at which members and friends numbered 23. A small sum which was collected was handed to President Coleby to be donated to the Princess Tsahai Memorial Hospital Fund.

NOTTINGHAM

Nottingham District Spring Conference was held at the Institute, Radstock Road, Nottingham, on March 4 and 5, 1944. Mission President and Sister Anastasiou, and Elders George H. Bailey and James R. Cunningham, 1st and 2nd Counsellors respectively, were in attendance at all sessions.

On Saturday, March 4, the Mission authorities met with the District Presi-

dency in an Executive Session, after which 43 people enjoyed a Cultural Programme, admirably presented.

On Sunday, March 5th, at the 11.30 a.m. session, conducted by Elder Geo. H. Winfield, children from the various branches recited the Articles of Faith, and a member of M.I.A. the 4th Section of D. & C. Elder J. R. Cunningham explained the Sunday School methods of organisation and teaching, and Elder John S. Jones of the M.I.A. Mission Board dealt with interesting aspects of M.I.A. work. President A. K. Anastasiou emphasised the vital importance of the Primary organisation as a basis for the spiritual lives of the children, and urged the formation of Home Primaries. Sister Jamesina S. Bannatyne gave an interesting address on "How to Obtain Knowledge". 70 present.

At the 2 p.m. session, conducted by Elder Samuel Pears, the Church Authorities were unanimously sustained, and a report of the District was presented by D.P. George E. Gent. Speakers were Elder Edward A. Wright, on "The Glory of God is Intelligence." and Elder George S. Allen on "Celestial Beings". Lady Missionary Olga M. Emery spoke on the Conference theme, "The Glory of God is Intelligence." In his address, Elder George H. Bailey bore an inspiring testimony, and spoke of Joseph Smith as the greatest man since Jesus Christ. He also advocated the recently instituted correspondence courses and encouraged the Saints to live the Gospel and receive the blessings of the Lord. Attendance 87.

Separate Priesthood and Ladies' meetings convened at 3.50 p.m., during which valuable counsel was given by the Mission Authorities.

At the 5 p.m. session, conducted by D.P. George E. Gent, Elder George H. Bailey paid tribute to President and Sister Anastasiou for their faithful services and endeavours in leading the British Mission Elder J. R. Cunningham gave valuable advice to Home Missionaries, and discoursed ably on Genealogical work. Sister M. W. Anastasiou, in her address, testified that God guides and directs the Priesthood in their work. In a concluding speech, President Anastasiou spoke on the necessity of baptism for the dead. The ignorance of the people concerning Mormonism, he said, is disappearing, and thinking men and women are realising the value of the teachings of this Church. Attendance at this session was 101.

A feature of the conference was male voice singing by the District Priesthood. Before its close two full-time missionaries were set apart, L. A. F. Williams by President Anastasiou, and Sister D. C. Robinson by Elder Cunningham, a circumstance which enriched the spirituality of the proceedings and uplifted all present.

SOUTH LONDON

The South London District Conference, held at Ravenslea on March 25 and 26, 1944, commenced on Saturday evening at 5 p.m., with a Cultural Programme, conducted by Elder Joseph Willmott. Many of the items presented were entirely impromptu, but were none the less appreciated. The programme included songs by the male voices and Gleaner Chorus; solos by Sisters Yvonne, Dianne and Angela Anastasiou and Sister A. Tarr, recitations and impersonations by Elders Marlow, Hamilton and Hill, and Sister M. Hill, all of which were immensely enjoyed by the 52 people present. Dancing for the younger members commenced and proceeded under the direction of Elder A. L. Gittins until 10 p.m.

On Sunday the Sacrament and Testimony Service, at 10 a.m., was conducted by District President Geo. F. Poole. Of the 58 people present, 54 bore strong testimonies to the goodness of our Heavenly Father and the truthfulness of the Restored Gospel.

President Poole conducted the 11.30 session, during which children of the Sunday School recited the Articles of Faith and sang two very delightful hymns, "Welcome, welcome, Sabbath morning," and "Jesus wants me for a sunbeam". Elder James R. Cunningham, 2nd counsellor Mission Presidency, made childhood and Sunday School the subjects of his talk, and later Missionaries E. Russell, N. D. Hawkes, M. Coleby and H. Walker gave short but interesting talks upon the conference theme. "The Glory of God is Intelligence" and faith-promoting incidents. Mission President Andre K. Anastasiou gave a spirited discourse upon M.I.A. and Primary work. Especially he emphasised the need for organising home primaries wherever possible. Education and entertainment of youth as practised in the Church, were, he said, inspired of heaven. 101 people were present at this session.

Elder Joseph F. Willmott conducted the 2 p.m. session. Interesting and stimulating addresses were delivered by Sisters I. Morris and E. Gardner, and Brothers J. Leach, B. Beverley and J. R. Cunningham. The General, Mission and District Authorities were presented and duly sustained. Elder Joseph F. Willmott, 2nd

Counsellor in the District Presidency, was released from his office, and Elder Alvin L. Gittins sustained in his stead. At 3.30 p.m. the session divided; the brethren to convene with President Anastasiou and the sisters with Sister M. W. Anastasiou, Mission Relief Society President. 99 in attendance.

The final session, convened at 5 p.m., was conducted by President Poole. Male voices rendered a hymn, "See the Mighty Angel Flying", and Elder J. R. Cunningham delivered an address on Genealogy with really dynamic fervour. Sister Anastasiou spoke movingly upon the young people of the Church. President Anastasiou was the concluding speaker, and he gave a powerful discourse upon Intelligence and its accompanying glory. There were 121 people present at the final session of this most inspiring conference.

SHEFFIELD

Brother Fred K. Birkhead, with the assistance of the **Barnsley** Branch Home Missionaries, has been successful in presenting a series of five lantern lectures in the village of Selkstone. Seventy people were present at the first one held in the Methodist Chapel. The others were held in the Wesleyan Chapel, in the homes of friends and in the Meeting Room. All the lectures were enjoyed very much, and others are pending.

On Saturday evening, February 26, 1944, President and Sister John Snow, of **Rawmarsh** Branch, gave the hospitality of their home for a social evening. Each person present contributed an item to the evening's entertainment, and games were enjoyed by everyone. Refreshments were provided by Sisters Snow and Quinney.

On Saturday, March 11, 1944, a pie supper was held at the home of President and Sister John Snow. During the evening presentations of books were made to Shirley Snow and Melva M. Hamstead for good attendance at Sunday School. A sum of money collected at the supper was donated to the Princess Tsahai Memorial Hospital Fund.

On Saturday, January 22, 1944, a pie supper was held in the **Doncaster** Branch Chapel, under the direction of Brother Herbert Mottishaw, Junr. Thirty people were present, and the proceeds were for the M.I.A. funds.

On Monday, January 24, 1944, Branch President Frank Smith gave a lecture, "The L.D.S. Origin of the American Indians" to a discussion group of non-members at Woodlands, Doncaster. All present enjoyed the lecture and the lively discussion which followed.

BIRTHS

BAILEY.—The infant son of Mr. Joseph and Sister Iris May Bailey, of the Leicester Branch, born February 5, 1944, was blessed on March 19, 1944, by President George E. Gent and given the names Keith Lloyd.

SWAN.—On January 2, 1944, the infant son of Mr. W. D. and Sister R. H. Swan, born August 28, 1943, was blessed by Elder Eric Thorp and given the names Anthony Dale.

HARRIS.—On January 9, 1944, the infant daughter of Brother and Sister Thomas Harris, born December 22, 1943, was blessed by Branch President Bernard L. Hall and given the names Sandra Jean.

RUDD.—On January 2, 1944, the infant daughter of President and Sister T. Rudd, born December 9, 1943, was blessed by her father and given the names Jennifer Ann.

MARRIAGES

CAHOON—McCORMICK.—The marriage took place on Saturday, March 11, 1944, of L.A.C. James Dewey Cahoon, Canadian Air Force, and Sister Joyce Kathleen McCormick, daughter of District President and Sister McCormick, of Bristol. The bride, who was charmingly attired in white satin and attended by three bridesmaids, was given away by her father. L.A.C. Price Gibb, Canadian Air Force, was best man. The honeymoon was spent in Porthcawl, Wales.

PATTERSON–HARRIS.—The marriage took place at Hackney, on March 4, 1944, of Sister Eva Harris, of the North London Branch, and Mr. James Patterson, of Gore Road, Southampton.

DEATHS

KNOPP.—At a recent meeting of Officers and Teachers attached to Gravesend Branch, President T. Rudd requested that a minute's silence be observed in memory of Gunner George Knopp, who died of wounds whilst serving in H.M. Forces in Italy on February 7, 1944. Mr. Knopp rendered valuable service in the Gravesend M.I.A.

SIMPSON.—On February 25, 1944, at the City and County Hospital, Londonderry, the death occurred of Rebecca Colhoun Simpson, of the Belfast Branch. Sister Simpson was interred at Donevlong Family Burial Ground on Sunday, February 27, 1944.

CARLISLE.—The death occurred on January 14, 1944, of Mr. William Carlisle, aged 70 years, father of Sister Ivy Fletcher, of the Eastwood Branch. The funeral service on January 18, 1944, was conducted by President Samuel Pears, who also dedicated the grave.

From the Mission Field

REPORT OF THE BRITISH FULL-TIME MISSIONARIES FOR FEBRUARY, 1944

	Hours
To and from Work	362
Tracting	161
Visiting Friends	41
Visiting Saints	211
Attending Meetings	242
Studying	398
Office Hours (incuding Mission Office)	830
	2245

No. of Calls answered while Tracting	2523
No. of Invitations in while Tracting	8
No. of Visits to Investigators	26
No. of Gospel Conversations	154
Copies of Book of Mormon loaned	1
Copies of "Star" sold	21
Pamphlets sold	327
Pamphlets given away	6
Tracts distributed	1877

Meetings Attended:

Sacrament, Fast and Special	123
Priesthood	11
Average Monthly Expenditure	£8 18s. 0d.
No. of Missionaries	9

MOVEMENTS OF MISSIONARIES

ARRIVALS AND ASSIGNMENTS

Mrs. Lillian A. Williams, of the Eastwood Branch, was set apart as a full-time missionary by President A. K. Anastasiou on March 5, 1944, and assigned to labour in the Sheffield District.

Miss Dorothy C. Robinson, of the Nottingham Branch, was set apart as a full-time missionary by Elder James R. Cunningham on March 5, 1944, and assigned to labour in the Sheffield District.

RELEASES

Elder Alvin Loraine Gittins was honourably released on March 6, 1944. For the past 13 months he has been labouring as Associate Editor of the "Millennial Star".

Sister Joyce Norma Chance Gittins was honourably released from her mission on January 8, 1944. She has laboured for the past two years in the Mission Office as Mission Treasurer.

Reports from the "Home" Front

"I spoke on Sunday, February 13, at the Baptist Chapel in Hanham, and I have been invited to speak again on other dates in the year."

H.M. JOYCE K. McCORMICK.

"Local preachers have come into my home and I have been able to explain the Gospel to them. About two months ago two young men from a village where I previously lived, came to see me. We started to talk of the Gospel, and one of the young men said he had prayed to the Lord to show him wisdom. I told him that God had sent him to me. I talked to him for two hours, and before leaving he thanked me for a spiritual feast, and asked if he might come again the following week. . . ."

H.M. DAISY FUDGE.

With Clean Hands

. . . Every missionary is expected by those who send him to be of upright conduct and morally clean; and he should keep himself pure, sweet, and unspotted from the sins of the world. He should avoid the very appearance of evil, so that, when honourably released, he may return home with clean hands and a pure heart.

—"Missionary's Hand Book"

"Reporting for Duty, Sir!"

We hope you are, Home Missionaries. Reports are a bugbear, and we sympathise. We are even willing to concede they are an evil if you will concede that they are a necessary evil. It is expedient that we should follow closely the movement of the troops. You are doing a splendid job, and we salute you. Don't spoil the ship for a ha-porth o' tar. We want to mention you in despatches. You valiantly reported for duty when you were called. Do your duty now and report regularly, so that your advance into enemy territory may be justly recorded.

WIT'S ENDS

IN A LIGHTER VEIN

TOO CLEVER

"When you stepped on that gentleman's foot, Tommy, I hope you apologised."

"Oh yes, indeed I did," said Tommy, "and he gave me sixpence for being a good boy."

"Did he? And what did you do then?"

"Stepped on the other and apologised, but it didn't work."

HE HAD HIS REASONS

After a very good time at the tea table, the children were induced to play at being various animals. The hostess asked each in turn which animal he would like to represent.

"I'll be a lion," said one.

"A tiger for me," said another.

They all made their selection, and it came to the turn of the fat little boy who sat in a corner looking rather sorry for himself.

"And what are you going to be, my little man?" asked the lady.

"P-p-p-lease, ma'am," said the unhappy one, "I th-th-think I'm going to be s-s-sick!"

THE FINISHING TOUCH

"What was the noise in the street?"

"A car wanted to turn into a side street."

"And what made all the noise?"

"There was no side street."

A TIGHT SPOT

Wife (violently): "Who is that girl who just spoke to you?"

Husband: "Don't worry, darling. I'll have enough trouble explaining to her who you are."

THE SAME EVERYWHERE

The American was being shown over an old church where hundreds of people were buried.

"A great many people sleep between these walls," said the guide, indicating the inscriptions with a sweep of his hand.

"Sure," said the Yank, "it's same way over in our country. Why don't you get a more interesting preacher?"

GLAD TO OBLIGE

Towards the end of a long and tedious discourse on the major and minor prophets, the minister thundered: "And now for Malachi. What shall we do with Malachi? Where shall we place him?"

A tired individual rose and said "That's all right, parson. He can have my seat. I'm going home."

SOUVENIRS OF SERVICEMEN'S CONFERENCE NOW AVAILABLE!

A quantity of photographs taken at the L.D.S. Servicemen's Conference, held at Birmingham in January, have been received at the Mission Headquarters, 149, Nightingale Lane, London, S.W.12.

There are 22 varieties, and the price is 6½d. each and 6s. 6d. per dozen. Send in your orders AT ONCE. Don't miss this glorious opportunity to obtain a souvenir of a very happy week-end.

TREASURES OF TRUTH

PRE-EXISTENCE OF MAN

Brigham Young

TIME

WHEN was there a beginning? There never was one; if there was, there will be an end: but there never was a beginning, and hence there will never be an end; that looks like an eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man.

Here is time, where is eternity? It is here, just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity. This life, that you and I possess, is for eternity. By the revelations of the Lord Jesus we understand things as they were, tthat have been made known unto us: things that are in the life which we now enjoy, and things as they will be, not to the fullest extent, but all that the Lord designs that we should understand, to make it profitable to us, in order to give us the experience necessary in this life to prepare us to enjoy eternal life hereafter.

MAN AND MATTER ETERNAL

Mankind are organised of element designed to endure to all eternity; it never had a beginning and never can have an end. There never was a time when this matter, of which you and I are composed, was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated.

The elements with which we are surrounded are as eternal as we are, and are loaded with supplies of every kind for the comfort and happiness of the human race.

There never was a time when man did not exist, and there never will be a time when he will cease to exist. Eternity is without confines, and all things animate and inanimate have their existence in it. The Priesthood of God, that was given to the ancients and is given to men in the latter days, is co-equal in duration with eternity—is without beginning of days or end of life. It is unchangeable in its system of government and its Gospel of salvation. It gives to Gods and angels their supremacy and power, and offers wealth, influence, posterity, exaltations, power, glory, kingdoms and thrones, ceaseless in their duration, to all who will accept them on the terms upon which they are offered.

MAN THE OFFERING OF GOD

No human being has had power to organise his own existence. We belong to our progenitors—to our Father and our God.

When we look upon the human face we look upon the image of our Father and God; there is a divinity in each person, male and female; there is the heavenly, there is the divine, and with this is amalgamated the human, the earthly, the weaker portions of our nature, and it is the human that shrinks in the presence of the divine, and this accounts for our man-fearing spirit, and it is all there is of it.

We were created upright, pure and holy, in the image of our father and our mother, the image of our God

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